

*Mr. Anderson's Paper
from the Author*

S E R M O N,

PREACHED IN

THE PARISH CHURCH OF SUNDERLAND,

FOR THE BENEFIT OF

THE CHARITY SCHOOL,

DECEMBER 16th, 1792.

BY THE REV. SAMUEL CLAPHAM, M. A.

**VICAR OF BINGLEY, YORKSHIRE, AND CHAPLAIN TO
LOED VISCOUNT RANELAGH,**

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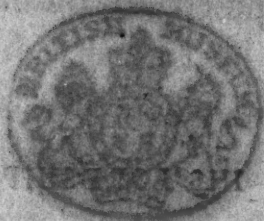
S. CLAPHAM.

ADVERTISEMENT.

THE following Sermon was not, as the reader will easily perceive, originally intended for publication. The author's sole object was to promote the benefit of the institution for which he was appointed to preach. Before the tribunal of the public he appears with diffidence; for he cannot conceal his apprehensions that those, who were pleased to express much satisfaction from the delivery of the sermon, will be disappointed in the perusal of it.

The Profits, should any arise from the sale, will be appropriated to the Charity.

YARM, December 18th, 1792.



S E R M O N, &c.

J O B. xxix. 15—16.

I WAS EYES TO THE BLIND, AND FEET WAS I TO
THE LAME—I WAS A FATHER TO THE POOR.

WHEN the Almighty ordained that one part of his creatures should be exposed to the afflictions of poverty, and the miseries of want, “he left not himself without witness” of his paternal care and providential affection towards those, the lowest of his children. “He gives, in common, rain and fruitful seasons;” the sun shines alike on the rich and on the poor; and when these blessings are withheld, or are insufficient for the support of themselves, and the preservation of their families, he creates a never-failing resource in the bounty of the rich, and the liberality of the prosperous. He has implanted in man benevolent affections, to the end that “the abundance of one may,” in some degree, “be a supply for the wants of another.” He enforces the exercise of those amiable affections, by the cheering gratification which attends acts of compassion. He commands “them that are rich in this
“world,

“ world, to do good to those who are in need,” because they are the representatives, as it were, of himself. He encourages them to discharge the high trust reposed in them, by an express Revelation, that charity shall be “ to every cheerful giver,” an inexpressible consolation at the hour of death, and a most efficacious plea for mercy at the day of judgment.

Such are the general incentives which Religion furnishes, and such the general obligations which it imposes, for the rich to contribute towards the alleviation of the sufferings of the poor. But there is one sort of charity, so laudable in its design, and so beneficial in its effects, that it seems, above all others, entitled to our warmest approbation, and most liberal support. Such is the charity for which I am now an advocate—a charity, which your fathers planted with attentive care, and cultured with solicitous anxiety—a charity, the fruit of which it is so much both your duty and your interest to preserve, that every man, who feels the *energy*, will, at the same time, admit the *propriety* of the language employed by the sacred writer in my text,—“ I was eyes to the blind, and feet was I to the lame—I was a father to the poor.”

The application of the text to the purpose for which we are assembled, is not impeded by the difference of opinion which has arisen among learned men, upon the import of the two first clauses. The generality of interpreters have supposed, that the blind and the lame are called so metaphorically, and that Job is speaking of those persons who are benighted in ignorance, or misled by error. A venerable father of the Church adheres more closely to the import of the original expressions; he understands them in a sense merely literal,

literal, and he endeavours to impress us with a more exalted idea of Job's benevolence, by representing the objects of it as persons to whom he extended succour—not by the intermediate agency of his servants, but by his own presence, and with his own hands.* Though the first of these explanations is more directly adapted to the particular end of your institution, the general importance of charity is equally inculcated by the second; and the second, to which I accede, as the more obvious, derives a peculiar and distinguished beauty, from a circumstance which has not escaped the penetration of a learned countryman of our own; and which it may not be improper to state before this very respectable audience.

The country in which Job is supposed to have lived, abounded with gloomy and almost impassable wildernesses, where the traveller, who had no guide, was often perplexed to find his way, and often obstructed by unforeseen and almost insurmountable difficulties, even when it was found. To these *uncommon* difficulties therefore, rather than to the *ordinary* inconveniencies of a journey, the author of the text seems to allude, when, professing his readiness to bring forward on their way, those who were weakened by sickness, or injured by accident, he emphatically declares himself to have been “eyes to the blind, and feet to the lame.” In this point of view the extraordinary nature of *his* service bears a resemblance to *your own*. Great is the use of conveying education to those whose situation in life enables them to obtain it by their own resources; but far greater is the merit of extending its advantages to such persons, as, from the scantiness of their fortune, and the humbleness of their situation, are incapable of procuring them for themselves: they are doomed

* Vid. Schultens in loc. Dodd's Bible, &c.

doomed to struggle with *extraordinary* embarrassments, from which they can be extricated only by the counsels of the wise, and the contributions of the humane.

Having illustrated the words of the text, I will beg your patient attention whilst I endeavour to enforce them. And may the Almighty grant us all to be impressed with the same deep conviction, and animated by the same zealous spirit!

In the state of civilization in which we live, possessed as it is of the comforts, and adorned with the elegancies of life, we are not insensible that, for the preservation of those comforts, and the enjoyment of those elegancies, we are indebted to the industry, and the docility of the lower classes of the community—even the very houses we inhabit, the raiment we wear, the bread we eat, are not prepared but by the labour of their hands, and the sweat of their brows.

By the ingenuity of the artizan, and the diligence of the husbandman, we *seem*, perhaps, to be only remotely affected. But in our social and domestic intercourse with them, the agency of the poor is so necessary to our well-being, that our happiness may be almost said to be placed in their hands. Their ignorance, their perverseness, their misapprehension, sometimes bring upon us serious evils; often involve us in trying perplexities; always oblige us to act with the most vigilant circumspection. If then their ignorance can be removed, their perverseness softened, their misapprehension corrected, we are not only promoting the interests of Society, but accumulating personal comforts for ourselves.

In

In our connections with the lower orders of men, we do not find that kindness will induce, or expostulations constrain them to pay any regard to their engagements. The prospect of some distant, or collateral advantage, the desire of some petty convenience, nay the mere wantonness of blind caprice itself, will, on their part, dissolve the most sacred obligations. Neither fearing God, nor regarding man, they only consider how far their personal interests can be promoted, or their froward humours indulged. What inconvenience you may feel, what loss you may sustain, seems not to merit, from them, a serious reflection. You have put yourselves within their power, and they enjoy a malicious satisfaction in considering that superiority does not imply independence—that the right of opposition, as well as concurrence, is lodged with themselves—and that, by the exercise of this right, they can diminish the happiness of which they do not immediately partake. I would not be understood to speak with unrelenting and undistinguishing severity of the poor; I would not even mention their faults, without intending their reformation: but your own experience will, I presume, by melancholy evidence, confirm my assertions.

Now if it be necessary to guard against the fickle dispositions, how much greater is the necessity of moderating those outrageous passions, which rage in the minds of the ignorant and unenlightened, with sway almost uncontrouled? What spectacle is more offensive than the furious excesses of him, who, from boyhood to youth, and from youth to manhood, has not been taught to throw the rein on the violence of his anger? who, upon every trifling occasion, whether chagrined by disappointment, or exasperated by inconvenience, involves both you and himself in the most provoking

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embarrassments? Much, however, as we may lament the troubles to which we are exposed from our immediate intercourse with the inferior classes of the community; have we not more to apprehend, when, misled by the artful, encouraged by the audacious, and inflamed by the dissatisfied, they combine for the dreadful purpose of committing depredations, or, as they may term it, of exacting justice? Need I call to your remembrance the alarming riots, which, only the last year, were perpetrated in some of the interior provinces in this kingdom? Need I expatiate on the savage cruelties of a deluded or incensed populace in a neighbouring country? Need I hold up to you the possible consequences of those false and pernicious doctrines, which have been recently disseminated in our own?*

Let me however grant, as indeed I most fervently hope, that, through the wisdom of Government, and the protection of Providence, you are safe from effects of outrage, so extensive and so fatal as those to which I have alluded; you will yet allow me to contend, that, in the most favourable situations, both of private and public life, every one of you stands exposed to many vexations from which precaution cannot altogether secure, nor vigilance entirely deliver you. If you employ, and you cannot well avoid employing

* Before the author had prepared this Sermon for the press, he had expressed a wish that the Lord Bishop of Durham would publish a very excellent Charge, which he had the pleasure of hearing delivered at Newcastle. But his Lordship, he now finds, has anticipated that wish. The first part of the Charge contains many pertinent reflections on the present state of public affairs; and the latter, many judicious and salutary admonitions to the Clergy. As a didactic composition, it is well worthy the attention of all who are solicitous to express themselves with perspicuity, and to be heard with attention.

the poor and the indigent, you can scarce prevent them from committing petty depredations. To little acts of dishonesty they have often, God knows, many and strong incitements. The very high price of provisions—the extreme dearness of the various necessities of life—a numerous family of children, sometimes without clothes to cover the nakedness of their persons, and sometimes without food to satisfy the calls of hunger—these *are* evils by which we know the poor to be annoyed—these *will* furnish temptations which we cannot suppose them always able to resist.

I will not shock your feelings by recalling to your memory the multitudes of the ignorant and the abandoned, who smart under the lash of justice, and who, perhaps in too many instances, pay, by the forfeiture of their lives, that debt, which the violated laws of their country demand. Brought up from their infancy in idleness, they live and die without ever knowing, or at all considering what is expected of them as men, and required of them as citizens. Encouraged by parents or companions, they are unwilling to earn their daily bread by the exertions of labour, and under the restraints of law. Nature, they instinctively and irresistibly feel, must be supported, and, in the absence of better means, they sacrifice future safety to present convenience. They invade without shame, and without remorse, the property of their fellow creatures. It is to secure your property from the hands of rapine; it is to deliver yourselves from personal danger; it is to preserve your countrymen from the guilt of robbery and of murder, that I am now called upon to convince your understandings of the necessity, and to excite your affections to the duty of cloathing the naked, and instructing the ignorant—of inuring to industry, by early application, and informing with wisdom, by judicious lessons, those minds, which,

without your benevolent exertions, will, it is too probable, become a prey to ignorance, idleness and vice.

I have hitherto considered the poor as they are members of the community, and the picture, alas! presents little to our view which engages our admiration, and attaches our esteem; but it is requisite that I should farther consider them as they are Christians.

The lower class of people are, as in a literal, so in a moral sense, "wretched, and miserable, and poor, and naked." The church indeed is open for their instruction and improvement; but contracting, in their early days, habits of indolence, and indulging propensities to profligacy, they cannot often prevail on themselves to pay their public tribute of homage to the Great Being, who, to promote the purposes of his all-wise dispensations, hath made both rich and poor: or if they do attend the church, from a want of previous knowledge, even as to the first principles of Christianity, our excellent service is, *to them*, like "a sealed book; they have eyes and see not, ears have they, but they understand not." How then should the generations to come be either more civilized in their manners, more regular in their deportment, or more pious in their lives? From parents degenerate by nature, and profligate by habit; from parents whose minds were never impressed with a sense of right, and with the fear of God, who live in a state of deplorable ignorance, and die, too many of them I fear, in a state of unrepented sin; is it not naturally to be expected, that their offspring should be instructed and encouraged in meannesses, by which, as men, they incur infamy; in crimes by which they, as citizens, are exposed to punishment; in sins by which they, as christians, are in danger of future condemnation? The Bible,
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the great charter of their salvation, they have neither inclination to peruse, nor understanding to comprehend. They acknowledge indeed that they are created; but that they are redeemed, and that they must be sanctified too; they neither feel concerned to know, nor are willing to be taught. The day which the Almighty has commanded to be dedicated to himself, they generally consume in thoughtless indolence, or shameless debauchery: Instead of acquainting themselves with the will of God, and "worshipping him in spirit and in truth;" instead of instructing their children in the knowledge of christianity, and bringing them to "join with the multitude in praise and thanksgiving;" you observe both parents and children loitering in the streets, and wandering in the fields; some, frantic with intoxication; others, devoted to an amusement, the most disgraceful and pernicious—an amusement, which, on that day, I believe, is peculiar to the highest and the lowest classes of the community—gaming. When the Sacrament of the Lord's Supper is administered, how few, how very few of the poor, comparatively, receive it? We visit them in sickness, on their parts, often unwelcome counsellors, and the spectacle they exhibit is, of all others, the most awful and distressing. Unacquainted with God and Religion, they lie on their miserable beds, sometimes regardless of their wretched situation; sometimes distracted with remorse, and agonized with apprehension. When the foundation, the only foundation of their hopes of acceptance with God is their ignorance—how literally verified is the declaration of God by his prophet, "my people is destroyed for lack of knowledge!"

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Such being the lamentable state of the generality of the uneducated, any plan by which they can be reclaimed from vice, and improved in virtue, you will doubtless adopt with ardour, and encourage with activity. And perhaps the wisdom of man could not devise any method better calculated to inform their understandings, and correct their morals, than the admirable institution, the support of which I am now soliciting. It embraces, I think, almost every species of utility which the politician would recommend, and the christian would approve. Some of the advantages derived from Charity Schools I will briefly lay before you.

The minds of the objects of this Charity are, antecedently to their entering on the active scenes of life, bent, before they are become obstinate, by the force of discipline, and the reasonable severity of restraint. Whatever ingenuity may plan which is elegant and ornamental—whatever invention may strike out which is expedient and useful, the execution of both is chiefly committed to the labour of the poor. But in the performance of the part allotted to them, wide is the difference between those who want, and those who have received the advantages of education. Of the former, the progress is slow and irregular, and the exertions are reluctant and unsteady; they begin to act without the desire of improvement; they continue to act without the consciousness of excellence; and gladly do they cease to act, upon every opportunity which they can snatch of languishing in idleness, or rioting in licentiousness. On the other hand, as children are habituated in those schools to regularity, confinement, and restraint, their minds are gradually formed to endure more fixed attention, and more unremitted toil. If then we wish the children of the poor to be active labourers, and industrious

dustrious manufacturers, and skilful artificers, they will in Charity Schools acquire those habits which will enable them, with comfort to themselves, and satisfaction to their employers, to pursue their several avocations.

Another advantage arising from the education of those schools, so well adapted to the condition of those who receive it, is the government of their tempers, and the cultivation of their manners.

The obstinacy, the brutality, the insolence of uncultivated nature, are general subjects of complaint. Now as these faults do not escape the reprehension, and as the opposite qualities ensure the encouragement of the teacher; children, whilst they are emulously solicitous to become objects of approbation, feel the necessity of moderating their own desires, and restraining their own humours. They acquire a sense of shame on the detection of their faults, and a sense of self-respect on the reward of their excellencies. They hear that resistance to authority is criminal, and they find that it is inefficacious. They are enabled to compare the tranquility of submission with the inquietude of perverseness, and they discover by reflection, as well as experience, that before they expect favour, they must deserve protection, and that through obedience only lies the path to peace. And as they are received into your school at the early age of seven, generally before they are ten years old, and are permitted to continue till they have completed their fourteenth year, by the attention which, I am authorized to say, is paid to their improvement in sound morals, as well as useful knowledge, one may reasonably hope that, so fair a foundation being once laid, a regular and beautiful superstructure will be raised upon it—one may hope that these children, whether retained

retained as domestic, or employed as menial servants, will be a credit to their school, and a blessing to their employers; will demonstrate to the world the propriety, and derive to themselves the benefits of an humble education.

But let us consider the poor as constituting the largest and most useful part of the community, and the advantages arising from the education for which your bounty will this day previously, and, I hope, liberally provide, will be more conspicuous.

In whatever way the lower class of men be employed, whether in the house, the farm, or the shop, we are obliged to place in them much confidence, and to throw in their way many opportunities of promoting our interest, and conspiring our ruin. I appeal to the man who has been successful in business, whether his success was not, in a great measure, owing to the fidelity of his servants; or rather perhaps to the opportunities which his situation allowed of controuling, superintending, and directing them? The soil indeed is diligently prepared; the seed is selected by the care, and sown by the industry of the poor; but alas! they seldom reap the crop. The joint labour of many is required to act upon the materials of wealth, but the produce is the lot only of few. Does not then policy dictate the consummate propriety, the indispensable necessity of implanting in them principles of integrity and virtue? But how *can* such principles be implanted, if they are abandoned to the care of parents, born in ignorance, and hardened in profligacy? Make a provision for them, and receive them into your school; eradicate from their minds malignant tempers and vicious propensities; nurture them with amiable virtues, and furnish them with

with that instruction which they can easily comprehend, and readily apply. They will make you a most gracious return. They will undertake your business with cheerfulness, pursue it with vigour, and execute it with fidelity : they will know how to estimate themselves : they will know how important a link they form in the chain of society, and how the happiness of the community is inseparably blended with their own. What will be the consequence ? The savage manners and brutal excesses which deform a very large part of the moral creation, “ will not so much as be named “ amongst us.” Regularity will take place of disorder, docility of stubbornness, industry of sloth, and probity of low and malicious cunning.

The last advantage I shall mention, arising from the institution of Charity Schools is, that the children are brought up in the true faith and fear of God.

* A religious education is the greatest of all blessings ; for children, having “ been brought up in the way they should go, will “ not” easily be induced to “ depart from it.” It is in your school a part of the business of every day to impress upon the scholars a strong sense of their duty to Almighty God ; to lead them to the practice of all the virtues, civil, moral, and religious, contained in the catechism of our church ; to teach them to read with delight, and comprehend with clearness, the invaluable book wherein “ life and immortality are brought to light.” This your work and “ labour of love shall be written for those that come
C “ after,

* See this whole subject treated with the most profound learning, and the most brilliant eloquence, by the Rev. Dr. Parr.—It is entitled, *A Discourse on Education, and on the Plans pursued in Charity Schools.* Printed for Cadell.

“after, and the people that shall be born shall praise the Lord.” Surely this constitutes the sublimest part of charity—this is “bringing eyes to the blind, and feet to the lame”—this is indeed sustaining the part of “a father to the poor:” it is not merely providing food and raiment for the body, which is soon to perish; but it is by far a nobler act of charity—it is “filling the hungry soul with goodness”—it is entailing salvation, if we might dare to say so, on their latest posterity.

I shall not, I hope, be thought to deviate from my subject, by addressing the parents of the children whose cause I am now engaged to plead.

The success of this laudable work we are here assembled to commemorate and promote, depends, my brethren, very much upon you. It is your duty to require of your children that they go to the school regularly and constantly, and behave there with propriety and respect. The rules of the school demand their invariable attendance upon public worship, for the best and the wisest reasons—because it is the indispensable duty of every person, young and old, to worship Almighty God in the public Assembly; and because, by educating children in their infancy to take delight in offering up their prayers and praises to God, it may become so habitual and natural to them, that, when they arrive at maturity, they may never neglect it. But if you set them the example of absenting yourselves from Church, and of spending the Sunday, emphatically called the LORD’S DAY, in idleness and utter forgetfulness of God, you will soon destroy those principles of virtue and religion which are implanted at school. Convince them that they are bound to pay their homage to God in his holy temple, by not absenting yourselves

selves from it; and teach them to spend the remaining part of the day innocently and usefully. Be circumspect too in your whole conduct, in order that what is taught at school by precept, may be enforced at home by example. I appeal to your own hearts—do you not often wish that you were both wiser and better? The opportunity of making your children so is now offered to you; but it will not be sufficient to send them to school, unless you will uniformly instruct them by your deeds, as well as your words. When you are tempted to break out into oaths and curses; when you are disposed to neglect the church, and profane the sabbath—consider how malignant will be the influence of such an act upon your children. As an additional preservative against the silent progress of irreligion, and the dangerous seductions of vice, let me recommend it to you to commemorate often the death of Jesus Christ in the Holy Sacrament. “For the Lord’s Supper, when duly received,” will not only be such preservative, but “will leave you in a state of acceptance with God, so long as you are careful not to forfeit this situation by subsequent instances of misconduct.”* Let me likewise point out and enforce another act of Religion, which, I pray God, not only you, but all who hear me, may from this day practise; I mean the celebration of family worship every night before you retire to rest. It has been often objected to me by the poor, to whom I have with great earnestness recommended this most essential duty, that they are not able to read; or, that they read so imperfectly, that such well-meant devotion could not possibly be productive of edification. You cannot make this objection, because your CHILDREN are taught

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* See on the subject of the Sacrament, three admirable Sermons preached before the University of Oxford, by the present learned Lord Bishop of Chester. Sold by Rivington, London.

to read, and to read with propriety. Convinced therefore of what your duty is, be persuaded to perform it.

Will you allow me to trespass a little longer on your patience, whilst I exhort you to contribute to the support of an institution, the obvious tendency of which is, to repress vice, and to promote virtue, in the rising generation?

It were indeed unnecessary to detain you, if what is generally said be true, that every person before he comes to church has determined in what proportion he will give, however solid the discourse may be in its arguments, however pertinent in its topics, and however earnest in its exhortations. If such be the determination of this assembly, I pray God that you may have with one mind and one heart determined to give liberally—to give, I do not say “beyond, but according to your power.” If you HAVE made such determination, you have not, I trust, forgot that “God loveth, and loveth only, a cheerful giver.” Do you want motives to your charity? Observe the pleasing, the delightful spectacle now before you. It is only a very little while since some of these children, whose appearance is now so decent, whose behaviour is so conciliating, whose improvement is so conspicuous, were a local nuisance, and a national disgrace. “Their tongues, “the best members that they have,” instead of lisping oaths, and imprecating curses, are now employed in “singing hymns, and “psalms, and spiritual songs, and making melody unto the Lord.” You saw them in the affecting language of Scripture, “fainting, “and scattered abroad, as sheep ACKNOWLEDGING no shepherd, “and ye had compassion on them.” It is to you they are indebted

debted for their knowledge of God, and for their practice of religion—to your charity it is owing that they will be worthy citizens, honest neighbours, religious christians. “Ye have been eyes to the blind, and feet to the lame—ye have been fathers to the poor.” And can you want encouragement to persevere in this labour of christian love? Can ye feel any indisposition to so good a work, when the observation and experience of every day must convince you, how the greater part of these children—were such indisposition unhappily to be prevalent—would be useless from idleness, or dangerous from profligacy? To whom, if ye withhold your assistance, “can they flee for succour?” Some of them are without parents, all of them without protectors; how then can they be habituated to labour, or established in virtue, or even reclaimed from vice? Shall they be turned loose upon the community? God forbid!

Many of those who now hear me will, it may be presumed, at a more advanced age, “go down to the sea in ships, and occupy their business in the great waters.” And, permit me to observe, that, in the characters of sea-faring persons, there are some striking peculiarities, which deserve your attention. Incessant labours leave them little time for spiritual improvement—coarse debauchery extinguishes in them serious reflection—repeated escapes familiarize to them the ideas of a blind chance, or an inexorable fate—in-veterate habits and helpless ignorance expose them to the dreadful and contrary extremes of profaneness and superstition. In the splendour of day they will “make a mock at sin;” and yet, amidst the darkness of the night, they tremble and fear “where no fear is.” Conscious of present safety, they defile the holy name of God with oaths and execrations.—But when unexpected

pected and extreme danger overtakes them, they are at one moment agitated by terrour, and, at another, overwhelmed in despondence, at the prospect of his just and impending vengeance. Destitute of that firm and resigned spirit which is produced by an early and a rational sense of religion—they wring their hands, and strike their bosoms—they hope wildly, and suddenly despair—they pray, and they blaspheme—they sink into the merciless ocean, and are seen no more. Be it, therefore, your praise to furnish these little ones with a knowledge of the doctrines of Christianity, and to train them to the observance of its precepts, that, when “at the word of the Almighty, they are carried up to the heaven, and down again to the deep, so that their souls begin to melt away because of the danger, they may cry unto the Lord,” either in the pious hope, that “he will deliver them out of their distress,” or, with a well-grounded confidence, that, when their bodies are tossed by the winds, or plunged under the waves, their BETTER and IMMORTAL part may be received into the mansions of the blessed, there to dwell for ever with their Saviour and their God. To-day, then, my Christian brethren, hear the voice of God calling you to give to those whom his hands have fashioned, and his mercy has redeemed. Obey his voice. “Give according as you are disposed in your hearts,” remembering that, as you all this day sow, so you shall, at the day of judgment, reap. Obtain the approbation of your own mind by cloathing the naked, and instructing the ignorant—and, when the time shall come, which cannot to any of us be very far off, that ye shall be called to bid adieu to every thing here—when ye shall have just so much recollection left as to return God thanks that ye have been enabled by prosperity, and induced by wisdom, to instruct your children in the ways of righteousness—when your last and most fervent prayers shall be put up to God,
that

that ye may meet them face to face at the great Tribunal, neither exposed to their reproaches, nor overwhelmed with your own—when they shall stand around your dying bed, begging from you one final blessing, and supplicating God to receive your soul, then may you resign yourselves into the arms of death, without compunction, and without dismay—then will you be supported by the animating consolation of having been, “eyes to the blind, “and feet to the lame”—then, with Job’s confidence will you look back on your imitation of Job’s virtue, and aspire to that heavenly reward which awaits every good man, and every sincere christian, who has been “a father to the poor.”

THE END.

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